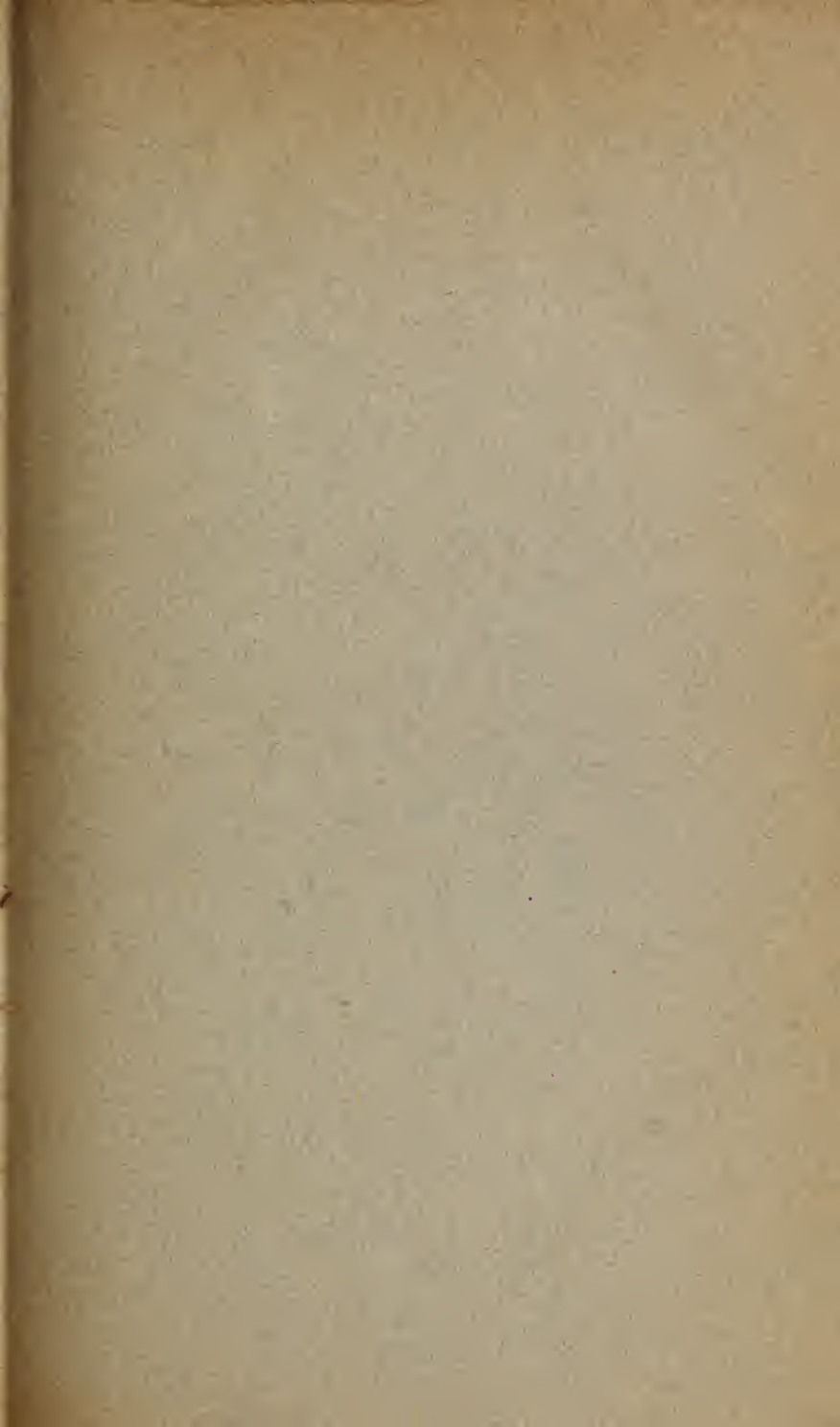


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[No. 8.

WANTED—A NATIONAL ENTHUSIASM.

BY H. C. POTTER, D. D.

If, like other kindred organizations, the AMERICAN COLONIZATION SOCIETY has its Financial Agents, one may easily imagine a leaf from their experience. It would read, doubtless, somewhat like this:

“Called this morning on Mr. A—— B——. Stated to him the object of my visit and the design of the American Colonization Society. He heard me impatiently for a few moments, and at length interrupted me with ‘That will do, sir; that will do! You want to colonize the negro on the West Coast of Africa, do you? Very well, sir; do it if *you* want to, but don’t ask me to help you. The negro has given us trouble enough already. Let him take his chances with the rest of us now. What was the use of freeing him, if we are not willing to let him stay here and enjoy his freedom? Your scheme is a very visionary one, and I may as well tell you, very frankly, that it does not interest me.’ ”

Of course, such objections to the work of Colonization are very easily answered, and are in their character thoroughly superficial. But they are, nevertheless, interesting, as revealing a condition of public sentiment which is wide-spread and somewhat obstinate. It is a sentiment which regards African Colonization as a species of unpractical and sentimental *enthusiasm*, and, as such, unworthy of sympathy or of substantial support.

And yet, it may well be asked, whether an *enthusiasm* may not be as wholesome for a nation as for a man? We are wont to admit its power and its utility in any individual life. We are accustomed to regard with something of contemptuous compassion the man who, with the absorption of a Gradgrind in what he calls “practical” matters, has, as he tells you, no time or

thought for anything but money-making or personal comfort. We call that a very pitiful type of existence which has no higher aspiration than to pile up one's dividends and increase one's annual income. But how much less pitiful is that nation which is barren and empty of any national enthusiasm; which has no desire to give of its best to some other people less favored than itself; no magnanimous and unselfish longing to bear to other shores those blessings of civilization, religion, and free institutions which have been the chief sources of its own prosperity? We are wont to say that a Church without the missionary spirit and without missionary activities is a dead Church. Why, then, is not that a dead nation which is equally without the missionary spirit; without the desire, in other words, to pour from the treasures of its own abundance that liberty and light which are the seeds of human advancement and the corner-stones of enduring prosperity? What a day will that be for this land, when a people whose indebtedness to others in far distant lands, who aided them in their weakness, can scarcely be measured, shall turn their back upon a struggling sister Republic in another hemisphere, and declare that sympathy and aid extended in such a cause is a chimerical sentimentalism! It is at once a shame and a dishonor to the American name that Liberia, that heroic venture of a few heroic souls, has, thus far, kindled so meagre an enthusiasm among a people who profess to believe that our free institutions stand for the best government that the sun has ever shone upon. But it will be a greater shame and a deeper dishonor, if that scanty enthusiasm is suffered to diminish and die out.

Let those, then, who have stood by African Colonization in the past, gather about its standard with a new devotion and a more unreserved consecration. *The work represents a necessity to our national life.* We need, as a people, to be lifted out of our selfishness, our supreme devotion to money-making, to self-indulgence, to vulgar and meretricious display, to the thousand miserable rivalries of our too-often sordid lives, by a noble and ennobling enthusiasm. And what enterprise could more worthily kindle the hearts and open the hands of the foremost Republic in the world, than the work of lifting to loftier proportions and ampler powers that sister Republic, which, with such modest fidelity and steadfast perseverance, our black brethren

have reared upon the Coast of Africa? Surely, it is time that the friends of Colonization awakened to this view of the subject, and to its importance to our common country. Remember! it is not merely the enterprise of Colonization that needs the sympathy and help of the American people. It is the American people who need the unselfish stimulus of a National enthusiasm for the cause of Colonization!

MASSACHUSETTS COLONIZATION SOCIETY.

THE MASSACHUSETTS COLONIZATION SOCIETY held its Thirty-second Annual Meeting at its office in Boston, on Wednesday, May 28, and by adjournment June 4, 1873, Hon. EMORY WASHBURN, President, in the Chair. The Treasurer's Account and the Annual Report of the Board of Managers were presented and accepted. The officers for the year ensuing were unanimously elected.

ANNUAL REPORT.

OBITUARY.

For the third time in succession, our Annual Report must commence with the record of a bereavement. The Rev. CHARLES BROOKS, our oldest Vice President except one, has been removed by death. He was first elected to the Vice Presidency in May, 1845. In 1862 he was also elected a member of the Board of Managers, and from that time has held both offices. Besides his advocacy of our cause at our annual meetings and on other occasions, he has, for some years, been a leader of public thought and action in the cause of National Education, his labors in behalf of which it belongs to others to commemorate. All our other officers and corporate members are still required by our Divine Master to continue their useful labors on earth.

The death of two eminent laborers in our cause, though connected with us only through the Society to which we are auxiliary, justly claim to be honorably recorded.

The Rev. RALPH RANDOLPH GURLEY was born in Lebanon, Connecticut, May 26, 1797, graduated at Yale College in 1818, and became an agent of the American Colonization Society in 1822. In 1824 he was sent to Africa on an important mission. There were difficulties in the Colony which seriously threatened

its extinction, notwithstanding all the efforts of its excellent Governor, Rev. Jehudi Ashmun. Mr. Gurley was sent out, with full power from the Society and the Government of the United States, to make all necessary arrangements for securing the interests of both. On his arrival, he saw at once the source of the difficulties, which none had previously understood. The colonists had no civil government. They were merely a company of laborers, under contract to do certain work for the United States, and intending to remain there permanently. They had no government but that of an agent appointed by the United States Government, from whom civil jurisdiction was expressly withheld, and another appointed by the Society, which had no power to confer it. Mr. Gurley convened the colonists, and induced them, in the exercise of their inalienable rights as men, to adopt and organize a government adapted to their condition. The difficulties at once subsided. Governor Ashmun reluctantly assented to try the experiment, but with no faith in it. On Mr. Gurley's return, the Managers of the Society did not approve his action, but allowed it to stand for the present, because they found nothing practicable to put in its place. The restoration of good order proved permanent, and in two years all parties gave his arrangement their cordial approbation and support.

The idea on which Mr. Gurley acted was a very simple one, and no great amount of political wisdom was required to arrange its details. His distinguishing merit is, the sagacity which saw, when nobody else saw it, its applicability to a small company of negro laborers, on a barbarous coast, and the generous boldness which dared to trust them with powers of self-government, when nobody else thought them capable of governing themselves. By these, he won a just claim to rank among the illustrious few whom the ages honor as the legislative founders of States; for Liberia could not well be ranked as a State till he gave her a government.

At the Annual Meeting of the Society in January, 1825, Mr. Gurley read the Annual Report, which was probably written by himself. In March, he commenced the publication of the *AFRICAN REPOSITORY*. In the Report for 1826, he is entitled "Resident Agent;" and in 1827 he was chosen Secretary, the

duties of which office he appears to have been performing for some time previously.

We can here give no adequate account of the zeal and eloquence with which, both by voice and pen, in the United States and in Europe, for many years, he advocated the cause to which he had devoted his whole life. He held that office, with slight interruptions, for thirty-seven years. At the Annual Meeting of the Society in 1864 it was evident that his health was seriously impaired, without hope of recovery. It was one of the most painful and embarrassing duties ever imposed upon him who was chairman of the Committee on Nominations, to draft and read the report, recommending that he be appointed Honorary Secretary, with an adequate provision for his comfortable support during the remainder of his life. The reading of the report, though all anticipated its substance, came upon them as the announcement of a calamity. It was followed by addresses from the other members of the Committee—the Rev. Dr. Maclean, President of Princeton College, and the Hon. D. S. Gregory, of New Jersey, which were heard with a profound and expressive silence, that showed how deeply every heart was moved. The adoption of that report released him from further official responsibility. Yet he continued to feel unabated interest in the cause, and to do what he could for its promotion, till, on the 30th of July, 1872, he was kindly released from all earthly labors.

The Rev. WILLIAM McLAIN, D. D., was born in Champaign County, Ohio, August 8, 1806; graduated at Miami University in 1831; studied theology at Andover and New Haven; was installed as pastor of the First Presbyterian Church in Washington City, in January, 1837, and dismissed on account of declining health June 9, 1840. He became permanently connected with the Colonization Society, December 18, of the same year. To appreciate his character and services, we must consider the condition of the Society at that time.

It was a time of extreme financial embarrassment. Since about 1832, the Society had been opposed by a rapidly growing organization, which openly sought its destruction, and many of its supporters had been induced to withdraw their support. Its white agents in Africa, with but short acquaintance with

African affairs and debilitated both in body and mind by the coast fever, had made large purchases of goods, often the remnants of cargoes, a large portion of which were unnecessary, and much of them worthless. Bills had been accepted, growing out of the transactions of individuals, for which the Society was not liable before acceptance. The Society could not send out emigrants, because it had neither cash nor credit with which to purchase supplies, and supplies, if purchased, would be liable to attachment by its creditors. The friends of the enterprise in Maryland had formed a State Society, not auxiliary to the American, and not responsible for its debts, and had begun a colony. Those in New York, Pennsylvania, Louisiana, and Mississippi had followed the example, so that no funds could be expected from those States. In several other States the auxiliaries had ceased to exist, or to act: that of Vermont, and perhaps Connecticut, only remaining in New England.

In this state of affairs, the Hon. Samuel Wilkeson, of Buffalo, New York, determined that the Society should not die; that its work should go on, and its credit and influence should be restored. He would send out emigrants, meeting the expense from his own private resources, and trusting to the revived Society for final adjustment. Having matured his plans and made the necessary preliminary arrangements, he accepted, December 13, 1838, the office of Chairman of the Executive Committee, in which capacity he was to act as a General Agent of the Society, with very plenary power. A new Constitution was adopted, making the several State Societies, except that of Maryland, constituent parts of the American Society, and bringing their several colonies, which were independent of each other and in some danger of becoming rivals and antagonists, under one general government. He effected a compromise with the Society's creditors, proposed by some of them and assented to by others, by which they were to receive fifty per cent. of their claims in annual installments. This gave them about the American cost of their goods and freight to Africa, so that they lost only their expected profits. The Society's available assets, divided among them, would not have yielded a dividend of one per cent.

In the summer of 1839, while yet a pastor, Mr. McLain performed a short agency for the Society in Virginia, collecting emigrants; and after his dismissal, in August, 1840, was employed to dispatch the *Saluda* with emigrants from Norfolk. December 18, 1840, he was chosen "Clerk of the Executive Committee." From that time much of the Society's most difficult and delicate business fell into his hands. In January, 1841, he was appointed editor of the *African Repository*. In June, 1841, Judge Wilkeson was laid aside from labor by ill health, and compelled to resign his office December 15, leaving the whole work of both on Mr. McLain; and so it continued through the next year. In January, 1843, he was chosen Treasurer of the Society. He continued to perform the duties of that office under various titles as long as he lived.

At the time of Judge Wilkeson's retirement, his plans were far from being accomplished. Emigration had been continued, but the restoration of the State Societies to their proper relation was yet very imperfect: much of the old debts remained to be paid, and the credit of the Society, except as resting on his well-known wealth, was not re-established. Heavy burdens, therefore, rested on the shoulders of the new Treasurer. But he proved competent to the task. In a few years the old debts were all paid, and it came to be well known that the Society's promises to pay were always punctually met. He possessed in a remarkable degree the power of commanding the confidence of business men with whom he came in contact. Even entire strangers, who had never even heard of him, seemed to perceive at once that they were dealing with a man who understood his business and would fulfill his promises; and he never disappointed them.

Having surmounted these difficulties, there was little of incident in the remainder of his life. The rest was plain, continuous hard work. In 1856 symptoms of pulmonary consumption began to be clearly developed. From that time he never enjoyed firm health, and was sometimes unable to leave his house to attend the Annual Meetings of the Society. Yet he continued to perform the duties of his office. His last service was the receipt and indorsement of several checks, cover-

ing donations and bequests, but a few days before his death, which occurred on February 13 of the present year.

As Treasurer from 1843, and as Financial Secretary and Treasurer from 1858, his labors were not confined to the receiving, safe-keeping and paying out of the funds of the Society. They included the devising and often the personal execution of measures for raising funds, and of the most judicious modes of expending them. The avoidance, if possible, and, if not, the management of litigation of contested wills; the chartering and outfit of ships; the embarkation of emigrants; the management of the Society's business in Liberia—in short, all the pecuniary and commercial business of the Society, was done under his personal supervision, and nearly all by his own personal labor; and it was so done as to secure and retain the entire confidence of all with whom the Society had business to transact. To have done this for thirty years, commencing under such embarrassments, and though enfeebled more than half the time by pulmonary disease, shows an intellectual and moral character of no common excellence.

FINANCIAL.

Our financial arrangement with the American Colonization Society, to which we are auxiliary, still continues. Under it, the work of collecting funds has been performed by the District Secretary for Massachusetts, Connecticut and Rhode Island, the Rev. D. C. Haynes; a few donations only having been paid into your treasury directly by the donors. The proceeds of his labors, like those of all similar laborers, have of course been diminished by the disastrous conflagration of last November, which swept away so much of the wealth of our most liberal contributors, just before the usual time of their annual donations, and imposed upon others the necessity of withholding from us, that they might relieve the present distress of numerous sufferers. Yet we have found, as have other similar institutions, that the givers of Boston give on principle, and make efforts and sacrifices to sustain what they approve. The few who could, have given their usual amount, and others have given according to their remaining ability. The receipts into our treasury have been \$2,937 55, the dis-

bursements \$2,931 97, leaving a balance in the treasury of \$5 58. Of the disbursements, \$1,511 74 have been moneys collected by Mr. Haynes and paid by him directly into the treasury of the American Colonization Society to our credit. The falling off from last year is less than we feared, and is no cause of discouragement as to the future.

The election of Mr. Haynes yesterday as Financial Secretary of the American Peace Society will probably necessitate his early retirement from his connection with us; in which case it will be incumbent on the Society to which we are auxiliary to make such arrangements as may be expedient for the future transaction of the business of his department.

The financial condition of the American Colonization Society shows a decided improvement. Its receipts for 1872 were sufficient to meet the expenses of the year and leave a small balance in the treasury. For 1873, so far, the receipts have been much larger than for the corresponding months of 1872; and it is already known that for the remaining months the increase will be still larger. Yet we must remember that the opportunities for useful expenditure are increasing still faster than the receipts.

EMIGRATION.

The new arrangement for sending out emigrants by trading vessels, instead of owning or chartering, continues to operate favorably. There is a great saving of labor, and no increase of expense or diminution of the comfort of passengers; and doubtless the skill of our merchants may be expected to devise some improvement in the management of the business.

Of the only expedition sent out since our last meeting, the Report of the American Colonization Society gives the following account:

“Our regular fall expedition was despatched in the barque Jasper, from New York, November 21; the emigrants having arrived in that city on the previous evening, in the steamer San Salvador, from Savannah. They numbered one hundred and fifty, mostly in families, and were all from the State of Georgia, viz: 24 from Sparta, Hancock county; 32 from Hawkinsville, Pulaski county; 35 from Milledgeville, Baldwin county; and 59 from Valdosta, Lowndes county. Fifty-nine chose to locate at Arthington, an interior town on the St. Paul’s

river, and ninety-one at Philadelphia, a new settlement at Cape Palmas. Fifty-six reported themselves as communicants in the Methodist and Baptist Churches, with one licensed minister of the Gospel. Ninety-two were twelve years old and upwards; forty were between twelve and two years; and eighteen were under two years of age. Of the adult males, twenty-five were farmers, and one cooper and one carpenter.

“Messrs. Yates & Porterfield, of New York, with whom the contract had been made for their carriage in the *Jasper*, have long been engaged in the West African trade, and they fully provided for their comfort and subsistence, by having houses built for them on the main deck, which were spacious and airy, and by furnishing provisions of good quality and in abundant quantity. In addition to their baggage and the customary stores and tools for their support and use during their first six months after arrival, a cane sugar mill was shipped on the *Jasper* for Mr. Jefferson Bracewell, at his order, for which he pays \$225, exclusive of freight and insurance.

“Dr. John N. Lewis, who had just graduated from the Medical Department of Dartmouth College, New Hampshire, accompanied the emigrants, and will enter on the practice of his profession on landing in his native country.

“These one hundred and fifty emigrants make the whole number colonized by the Society since the war to be 2,987, and a total, from the beginning, of 14,975: exclusive of 5,722 recaptured Africans, which we induced and enabled the Government of the United States to settle in Liberia, making a grand total of 20,697 persons to whom the Society has given homes in Africa.”

• Dr. Lewis is well known in Boston, where his medical studies were mostly pursued. By a letter from him of January 21, it appears that the emigrants had all safely reached their several destinations in Liberia. They arrived at Monrovia January 1.

APPLICATIONS.

The Christian Recorder, the organ of the African Methodist Episcopal Church in the United States, said lately and truly:

“The fact is, the evangelization of Africa has at last to fall upon the negro. He is to be the man of God’s right hand in redeeming its millions. We know that the politicians tell us this is exceptional; but indeed it is altogether in keeping with great social laws. We do not stop to argue the question whether colored Americans are so identified with Africa as to be called ‘its own people.’ But we do say, as the Irish Ameri-

can is *nearer* to Ireland than any other part of the American people, *and he feels so*, even so are we nearer to Africa; and therefore must we feel for its conversion more keenly than any others, and labor more assiduously."

Many of them also believe that God, by giving them their peculiar fitness for that work, and by giving them their freedom, so that they can now choose their own field of labor, plainly calls upon them to go to Africa and do it; and their own hearts prompt them to obey.

This, though secular considerations have their due influence, is a leading motive for numerous applications for aid to emigrate. They know that Christianity is to be made prevalent there, not only by what is technically called preaching the Gospel, which many of them are prepared to do, but also by the exhibition of Christian lives and conversation, and the establishment and maintenance of Christian institutions; and they ask aid to go there and do that work. When companies apply, their number is not always exactly stated; but according to the best estimate that could be formed at the last Annual Meeting in January, the applicants at that time were not less than three thousand. Since that time applications have been received from seven companies, four of which number three hundred and thirteen. Among them are the Rev. Peter Wright, of Florida, Methodist, who has declined an appointment at home that he may be at liberty to go; Rev. Charles Anderson, pastor of a large Baptist church in Georgia, for himself and many of his people; and Jefferson Graham, an elder in a Presbyterian church in Georgia, for himself, family, and friends. Besides these is Eugene Bernard, a well-educated young man from Chicago.

Shall they go? How many of them shall go? That depends partly on each reader of this report; for as many will go as donations enable us to send.

There are those who say that they should not be aided to go, because they are needed here as laborers. This doctrine, in its "practical application," means that Eugene Bernard should not go where his very presence will be an elevating influence, because white men in Chicago need him to groom horses or polish boots; and that the Rev. Peter Wright, Rev.

Charles Anderson, Elder Jefferson Graham, and their Christian friends, should not go where they are needed and qualified to promote the evangelization of heathen tribes, because white men in Georgia and Florida need them to plant cotton and pick worms from tobacco leaves.

And this heartless doctrine is urged upon us from quarters which make some notice of it a necessity. An enterprising New York daily paper, December 14, 1872, filled almost one of its pages with a communication from its "Special Correspondent," sent into the Southern States to report on their condition. A religious monthly,* of extensive circulation, and exerting more influence probably than any other publication over donations for the benefit of the freedmen, filled four of its pages for February with extracts from that report: endorsing them by saying that they "are in the main correct, and will enable our readers to form some judgment in regard to the South and its problems." One of the extracts, selected to guide "readers" in judging of "the South and its problems," is in the following words, viz:

"The most GIGANTIC PIECE OF STUPIDITY which any people ever entertained is that of the Colonization Society, to remove the only labor and the most consonant labor out of the South, after it has been brought there at frightful expense and trained and civilized, merely to carry out a political prejudice, without a particle of moral science or public necessity in it."

The assertion, that "a political prejudice" is a motive for our labors, is an undiluted falsehood. It betrays an ignorance of the Society and its works, which utterly disqualifies its author to form any opinion about them. For the rest, notice—

1. The argument is purely selfish. It takes no cognizance of any interest of the colored people here or in Africa, but only of the interests of those who need "labor."

2. It is applied to such persons as "the Colonization Society" aids "to remove:" that is, to the applicants for passage named above, and others like them.

3. It adroitly calls them, not laborers, but "labor," and "it." If the writer had called them *laborers*, the reader might have

*The "American Missionary."

been reminded that they are persons, and have human rights and human interests, which ought to be considered. Only persons can have rights. Speak of them impersonally; call them "labor," and "it," and the reader may heedlessly swallow the argument. The late Chief Justice Taney has been much blamed for saying that "negroes have no rights which white men are bound to respect." In fact, he only said that such a sentiment had prevailed eighty years previously; not that it was true, or that anybody held it now. But here is a writer, highly endorsed, who reasons about them, and decides what ought to be their location and destiny, just as if they were not persons, but mere things—a mere "it," utterly incapable of having any rights at all.

4. "It has been,"—not *they have been*, but—"it has been brought there at frightful expense," and therefore it is "gigantic stupidity" not to keep it. True, the "expense" of sending ships to Africa after cargoes of slaves, getting up wars there for their capture, paying high prices for kidnapping, and losing sometimes half the cargo on the return voyage, has been "frightful." But we thought our country professed to have repented of it as a sin, and of course would be willing to let go its grip upon the victims of that atrocity, and allow such of them and their descendants as desire it, to return to their fatherland. For

"Can one be pardoned and retain the offence?"

But no. It is claimed that they must be kept here to repay us for that "frightful expense" by their labor. It might be inconvenient to inquire how long that will take, or how much they have repaid already; especially if, on settlement, the balance should be found on the wrong side of the ledger. But enough of this slave-trader's argument, that "we need them as laborers." It was as good for bringing them here against their will, as it is for keeping them here against their will.

A still greater absurdity, if a greater be possible, has been perpetrated. It has been gravely suggested in legal proceedings, respecting property, that "since the war, the object of the Society is one opposed to the policy of the Government, viz: that of encouraging and aiding her citizens to emigrate." The

purpose is, to get a decision which shall diminish the facilities of *colored* citizens to emigrate. But it would not do to say that, for before the courts there must be "no distinction of color." So the proposition is made broad enough to include us all.

Freedom of emigration, and indeed of expatriation, is a right for which our Government has contended almost from its first establishment, and in respect to which it has obtained important concessions from all or nearly all the leading Powers of Europe; though that of Prussia is said to concede it grudgingly, because all its able-bodied men "are needed" at home as soldiers. But now courts are to be asked to decide that our Government has a "policy" of exactly the contrary character in respect to the emigration of "her citizens;" a "policy" to be known and recognized in court, and made a ground of decisions respecting property which may be used in aiding emigration. We do not believe that the people of the United States will admit that they are living in the clutches of any such restrictive "policy." They know and feel that they have the right to emigrate if they please; and this right, if any possess it, must be possessed by all, "irrespective of color." There is no "policy of the Government," or any good reason, which forbids white men or black men, who desire the work and are fit for it, to emigrate to India, China, Japan, South Africa, or West Africa, to promote Christian civilization, or which forbids those who think well of their design, to aid them in executing it.

LIBERIA.

Public affairs, somewhat deranged by the well-intended but unfortunate enterprises of President Roye, were rapidly restored to order on the inauguration of President Roberts in January of last year, and are now in a very satisfactory condition. Agriculture and commerce are represented by the President, in his last Annual Message, as advancing at more than their usual rate of progress.

MISSIONS IN LIBERIA.

The six Missionary Societies which are operating there, all report success, and several of them are extending their labors

more than formerly among the unmixed heathen population. It should be understood that, as shown in our last Report, these missions, so called, though supported mostly by funds from these Societies, are really Liberian institutions, manned and managed by Liberians, and not by foreigners sent there as missionaries. For example, among news from Liberia, under the head of "Liberia Presbyterian Mission," we read :

"One new church was lately organized at Brewerville, Liberia, and taken under the care of Presbytery. Mr. R. A. M. Deputie was ordained by the same Presbytery as an evangelist. This body, at its last meeting, decided to extend its missionary operations among the aborigines in the Republic, by establishing schools and religious services, and in other ways seeking their evangelization. Rev. T. E. Dillon reports the addition of nine persons during the year, on profession of their faith, to the church at Marshall."

So the Methodist Mission there is a "Conference," and the Protestant Episcopal a "Diocese," each with its bishop and clergy. These Liberian bodies plan and regulate, and these Liberian pastors and preachers and teachers do, the work which these six Societies sustain with their funds and annually report. This state of affairs is rather peculiar; but it has grown naturally out of the history and character of the country, and should not be disturbed by any rash innovation.

SCHOOLS IN LIBERIA.

The Presbyterian Mission, as has been stated, speaks of schools. All the missions have them. Each mission reports its schools to its own Missionary Board. But there is no arrangement by which reports of all the schools are collected at any one centre; nor do they all cover the same period of time. According to the latest information that has reached us, they are as follows:

Missions.	Schools.	Scholars.
Protestant Episcopal.....	20	443
Methodist Episcopal.....	15	450
Baptist.....	6	42
Southern Baptist.....	7	68
Presbyterian.....	3	41
Lutheran.....	1	39
	<hr/> 52	<hr/> 1083

Of these 52 schools, however, 12 report no number of scholars, though some are said to be "well attended." If we suppose them to average 20 each, the whole number will be 1,323. Add to these, 130 in two schools supported by the American Colonization Society from the proceeds of the Graham Legacy,* and we have a total of 1,453. A few private schools may raise the whole number to 1,500. As some of these are pursuing higher studies, and some are from heathen families, the number of Liberian children receiving primary school instruction must be less, we know not how much.

The written examinations of a class of colored children, four years from commencing the alphabet, in a school at Nashville, Tennessee, are in the possession of their instructress at Beverly. The penmanship of all is easily legible, and of some elegant. The errors in orthography, syntax, and punctuation are few, and in some none were observed. They show a respectable knowledge of geography, and a mastery of arithmetic as far as vulgar fractions. To give each child of the civilized population of Liberia four years at school, supposing that population to be 20,000, would probably require an habitual attendance of about 1,600. The number of scholars reported is nearly large enough for that purpose, and authorizes the conclusion that Americo-Liberian children generally have some opportunity for primary school education. But generally the reports do not give the age or sex of the scholars, the constancy of their attendance, the studies pursued, or the progress made. The President's Message, quoted hereafter, compels us to believe that these omissions cover up great deficiencies.

The want of more complete information on this subject is much to be regretted; and as there is now a Commissioner of Education appointed in each county, we hope that want will not long continue. The law may rightfully, and probably does, require every school to report its whole condition at least annually to one of these Commissioners, so that the whole may be embodied in one report for the use of the Government. This would be no infringement on the religious liberty of the missions, and the public interest requires it.

*A third has since been added.

There has been a system of common schools in the statute-book of Liberia almost from its first settlement, and several beginnings have been made of putting it in operation. But, for a complication of reasons which it would be difficult to explain so as to do justice to all parties, its operation has never been universal, and it has been often wholly interrupted, and the work of primary education has gone almost wholly into the hands of the missions. And as these missions are wholly independent of each other, each has its own system, and there is no one system of common schools for the whole Republic except that in the statute-book, which is not in operation. This state of things has now continued for forty years, long enough for experiment, and ought not to be continued any longer; and the first step towards improvement is the ascertainment of facts.

To these remarks it is proper to add the following passage from the last annual message of President Roberts :

“In general, our native population is making encouraging advances, under the fostering operations of our civil and religious institutions; and I shall hope that the Legislature will find it within the scope of their pecuniary ability to continue, if not increase, the means of facilitating this desirable work. Many of the chiefs and headmen of the tribes within our limits are now earnestly importuning the Government to establish schools in their districts, for the instruction of their children in the principles of Christianity, in the ordinary branches of literature, and in the arts of civilized life. * * *

“In regard to the subject of general education in Liberia, I may only remark, that it is still of paramount importance. And it is a matter of deep regret that, even with the generous assistance of Missionary Societies in the United States, we are not able to supply the increasing demands for educational facilities in many of our scattered Americo-Liberian settlements. Some of these are wholly without regular schools, and others have schools of such low grade as to scarcely deserve the name of schools. Nothing can be more desirable than that the youth of our country, the whole country, should have placed within their reach the means of acquiring that degree of mental training necessary to make them useful members of society; and also, as far as practicable, to lay such a foundation as will enable them to reach readily those attainments required for the higher duties of life. In this view we have not only to deplore the need of funds to maintain schools, but

also the need of efficient teachers to conduct them. No one can doubt that both the Church and the State are now suffering for the want of additional intelligence to aid in advancing the civil and religious institutions of the country. In this connection, I have great pleasure in communicating to the Legislature, that that distinguished philanthropist and noble friend of Liberia, Hon. H. M. Schieffelin, who has always felt the liveliest interest in the educational advancement of the Republic, has just created a foundation from which the Government may expect to receive three hundred dollars per annum for the use of common schools. We thank him and the gentlemen who are co-operating with him in this kindness.

“And I may also add here, that we have great cause for thankfulness that a gracious Providence put it into the hearts of our friends in the United States—especially in Massachusetts, the cradle of American literature and science—to establish Liberia College. It stands among us as a beacon-light; an important and efficient agency in dispelling the deep gloom which for so many weary centuries has enveloped the minds of the people of this degraded Continent. It is an incalculable blessing to Liberia and to Africa; it has already prepared a goodly number of young men for usefulness, many of whom are now rendering valuable service as teachers and otherwise in various parts of the Republic. I shall hope that American philanthropy will continue to cherish an enterprise so eminently worthy of Christian sympathy, and will amply endow it for the successful prosecution of the work it is designed to accomplish.”

By this time President Roberts knows that an important step has been taken towards the fulfillment of his hope, that the College will be endowed. In February last the Trustees of Donations for Education in Liberia received a donation of \$20,000, to be invested as a permanent fund, the income of which is to be expended in the support of that College. The money was immediately invested, safely and profitably.

This generous donation ought to attract attention and have influence as an example. It was not made in ignorance, or without consideration. The donor, the Hon. Albert Fearing, is well known as a man before whom the claims of the numerous benevolent enterprises of the day are brought, so that he is obliged to consider them and judge of their comparative merits. His duties as a member of the Board of Trustees, from its organization in 1850, and its President since 1855,

have given him a thorough knowledge of the condition, wants, and prospective usefulness of Liberia College. He gave \$5,000 in 1864 as a permanent fund for its library, and has given other sums at other times, so that the whole amount of his benefactions is about \$30,000 in cash, besides a large amount of personal labor and valuable time. The testimony of such a donation, from such a source, ought to have a convincing and persuasive influence on those who have wealth which they wish to use for the benefit of mankind.

Though the management and support of Liberia College is no part of the work of this Society, but of the Trustees of Donations for Education in Liberia, who have founded and sustained it, yet we have an interest in its success, which authorizes and impels us to notice whatever concerns it. The Republic which this Society is building up indispensably needs the College, that it may be furnished with intelligent citizens to fill the various departments of public life, and especially to carry the light of Christian civilization to its six hundred thousand aboriginal inhabitants, and to the uncounted millions who sit in darkness beyond them. We therefore thankfully record every addition to its means of permanency and usefulness.

SOUTH AFRICAN RAILROAD AND GOLD MINES.

The *Colonist*, a paper published in Natal, South Africa, contains items of interest with reference to that part of the world. The postal communication with England will soon be so arranged that instead of nearly six weeks, European news will reach the Natalians in little more than twenty days. Steamers are to run from Aden to Cape Town, stopping at Zanzibar, Madagascar, and Port Natal. The portion of subsidy this little colony is willing to grant for this accommodation is £2,500.

Another thing the colonists are jubilant over, at the present time, is the prospect of three hundred and forty-five miles of railway, to extend along the Coast to accommodate the sugar and coffee planters, and then towards the interior so far as it is feasible. About two hundred miles from the port are extensive coal districts, bearing the name of "Newcastle," and if the coal, which is bituminous and said to equal the best English, can be brought to the sea and sold at cheap rates, Port Natal may ere long become an important coaling station for ships going or returning from China and Australia.

New gold mines have lately been discovered in the Trans Vaal, (Dutch Republic,) which seems to throw into the shade the *Tatin* gold fields, to which there was a rush a few years ago. They are called the Marabadstadt mines, and are not far from the Natal Colony. They were originally discovered by Wm. Burton, an enterprising Englishman, who has formed a company, with a capital of £100,000, to work them. Alluvial as well as quartz gold is found. The *Trans Vaal Advocate*, a Dutch paper, says that an American prospector has found indications of gold, lead, silver, and tin in the Morico country. Thus South Africa is "looming up" as a country rich in precious metals. Let us hope that religious and literary movements will keep pace with those of commerce.—*Christian Mirror*.

TWO VICTORIES OVER THE SLAVE-TRADE.

The whole civilized world will rejoice to hear authentic tidings from Sir Samuel Baker—of his safety and of the good fortune that has crowned his expedition. Baker, like Livingstone, has done much more than add to geographical knowledge—itself a noble aim; he has powerfully aided in abolishing the slave-trade in the most hideous forms. The expedition from which he has now returned, bringing abundant sheaves with him, was the undertaking of the Khedive of Egypt. That ambitious ruler desired to enlarge his domain southward—less for the value of the country which he would annex (though it has fine cotton and wheat lands) than for the pride of increasing his territorial possessions, and he had the other object of suppressing the slave-trade in the interior. To have conceived this scheme and resolutely executed it, stamps him a ruler of the truly progressive order. It sheds greater honor upon him than his promotion of that grandest of recent enterprises, the Suez Canal. The Khedive himself originated the expedition, and invited Sir Samuel Baker to lead it, and in September, 1869, it started forth, consisting of 1,500 of the choicest Egyptian troops. The details of the expedition were complete in steamers, boats, equipments and provisions, and cost a very large sum. It has been absent nearly four years, and we have had from time to time scrappy intelligence of its movements, except during the past few months, when it has been lost to sight and bearing somewhere near the equator. We now learn that this later part of the time has been fruitful of good results. Sir Samuel Baker reports that he has annexed the country as far south as the equator to Egypt, suppressed the slave-trade, checked all rebellious movements and secret intrigues, that the country is orderly, and its government perfectly organized, and that a road has been opened to Zanzibar free from inter-

ruption. These are great things—how great we cannot tell until we hear the particulars.

We have previously explained to our readers the movements of England towards extinguishing the horrible traffic on the Eastern Coast, and announced the final success of her diplomacy (and gunboats) over the fears of the Sultan of Zanzibar. On the 5th of June that petty tyrant signed a treaty for the suppression of the slave-trade in Eastern Africa, and on the same day closed the slave-marts at his capital. This he was forced to do, and never was physical power used for a moral end to a better purpose. England, to her honor be it always said, does not take backward steps in works of this kind. With England addressing herself to the suppression of the slave-trade in Eastern Africa, and the Khedive committed to the same philanthropic task along the line of the Nile to the equator, we may say indeed that a new day is dawning for poor Africa!—*Journal of Commerce.*

AFRICAN LANGUAGES.

BY BISHOP AUER.

Travellers have thrown a great deal of light upon the geography of Africa, but their ethnological notices are usually superficial and unjust. True, the old nonsense that there were interior tribes with tails, and that the negro race was but a sort of improvement on the monkey, has been silenced even by them; for the tails were found to belong to the dress, and everywhere the traveller found tribes of fine-looking, intelligent people. This puzzled those gentlemen sorely; but instead of surrendering their unreasonable notions, they proclaimed to the world that a sort of monkey race must exist somewhere, and that those people they discovered had no connection with the rest of Africans whatever. Sir Samuel Baker thinks the Uganda nation has grown out of the soil, like mushrooms, for they could never have come from anywhere else, because they are so superior to what he expected.

The fact is, all the negro nations south of the Sahara down to the Cape Colony, and from the Atlantic to the Indian Ocean, are of one stock; and all have come into Africa along the Red Sea, most of them through Egypt, and all are well-formed and intelligent persons. The ugliest-looking people are in America; but even there the intelligent-looking negroes are in the majority.

The religion, customs, and manners of all the nations now known show the unity of their origin. But in order to understand a people, we must know their language: the derivation, flexion, composition of their words; the syntax of their sen-

tences; their fables, proverbs, and history. Missionaries are necessarily prevented from making extensive journeys; but they become well acquainted with the tribes in their neighborhood, and, having not only studied one or more African languages, but written books for their people, they are more able to give correct information as to what negroes are like, and what they are capable of, than strangers, who simply pass through the country, and chiefly report from hearsay and superficial observation.

The grammars and dictionaries of many an African language are in the market in Europe and America: by comparing these, we missionaries have found that all the languages of negro nations belong to *one* peculiar stock of languages, that may be divided into two great families: those that form the plural at the end, and those that form it at the beginning, of words. The *roots* of the verb are monosyllables, consisting of *one* consonant and *one* vowel, while Japhetic roots have *two* consonants and a vowel between, and Shemitic roots have three consonants; *e. g.* Hamitic: bi, di, ko; Japhetic: win, dig, tack; Shemitic: katal, lamad, shachat. Prepositions have everywhere in Africa been verbs originally; postpositions are old nouns. The tenses are formed partly by changes in the vowel, partly by new syllables, partly by auxiliary verbs. Moods are formed by auxiliary verbs, or by the addition of letters and syllables. The expression of ideas in all negro languages is concise, to the point, fresh, pictorial, and yet simple. The completeness of African languages is seen from the fact, that puns are almost impossible, because similarly sounding words with different meanings are very scarce. Intensity of action, repetition, mutuality, reciprocity, etc., are expressed by the addition or repetition of simple syllables.

E. g. They beat one another=obibide.

They beat one another frequently=obibide no.

They beat me=o-bi mo.

They beat me with a stick=obide mo tu.

In Africa the single addition of a letter or two shows whether an action takes place *near* or *at a distance*; whether it is done once, or habitually, or always; whether long ago, or recently, or yesterday, or to-day, or to-morrow, or soon after, or in the far future.

The languages also demand precision. We must say: Bring me water to *drink!* if we want that article. The other day I was punished for neglecting it. A lady visitor asked for water, and my African boy brought some in a wash-basin. The Ashantees and Akras do not merely say, Bring me a thing; but, Go take the thing, and come to me with it, (ko fa no bre me.)

African languages are original, rich in words and flexions, capable of forming any amount of new words, especially abstract nouns and adjectives. The fact that Africans, even in their heathenish degradation, have common sense and ideas similar to those of other nations, may be seen from

SOME G'DEBO PROVERBS.

1. The leopard says: If a thing is running, it is food.
2. The G'de (monkey) says: It must be knowledge, it is not large. (Knowledge is better than size.)
3. The (plant) Gbubudugba says: If I have no sower, I sow myself.
4. The squirrel says: For wisdom's sake, two people walk (together.)
5. The red ant says: If you are (nearly) consumed, you enter into one nest, (in peace.)
6. The bush-rat says: If you rest, you eat your tail, (from want.)
7. Stopping (hindering) another, thou stoppest thyself.
8. The foot that walks the road, that one a thorn strikes.
9. The ox says: Given leaves do not satisfy.
10. Whatever, a snake appearing, is at hand, with that he kills it.
11. A strange cock does not crow.
12. When the elephant died as a visitor, he made but one load, (because of his leanness.)
13. The hen says: We walk after him that has something.
14. Pull the child out of the water, before you punish it.
15. The snail said: I should tell it, but I have no foot for running. (It is not safe to tell a secret, if you cannot run away.)
16. The guinea-pig says: one does not cross the water talking.
17. The guinea-fowl says: One does not risk life for show.
18. The gazelle says: Wisdom is life.
19. The big monkey says: Word does not prevent word.
20. "Softly, softly," killed the monkey.
21. One palm spoils all the wine, (if it is bad.)
22. The crab says: If you meet others in the mud, then go into mud, (for there must be some danger near.)
23. The red ant says: The world is large, yet you hear no noise.
24. The crocodile says: The water is very long, (far,) but the canoe lands (at last.)
25. "I only may eat, another must not eat"—this carried the hedgehog to the bush, (*i. e.*, he was driven out.)
26. The "rained on" musk-deer says: If you leave your place, you do not find a (dry) place.

26. The wild goat says: Morning food is blood. (Early hours make one prosper)
28. The lizzard says: If you have nothing, you make a hunchback, (*i. e.*, you walk dejectedly)
29. The small ant says: Nothing beats a crowd.
30. A snake curled up eats nothing.
31. The devil-fish (very ugly) says: Men's faces are unlike.
32. The monkey ate with two hands, and fell from the tree.
33. The fox says: The pit of safety is not deep.
34. The stork says: Nothing hurts a child of light.
35. The (big-headed) fish says: Your head must grow before you ascend the river, (*i. e.*, you need sense before you travel.)
36. The crocodile says: One does not carry the bowels to market.
37. Broken things last long.
38. If thou alone art left in the world, thou art to be pitied.
39. Where the head is not, there is the back, (also poverty)
40. If nothing troubles you, you art unborn.
41. The hand-thing is sweet, (*i. e.*, a thing gained by work.)
52. One does not esteem suppositions.—*The Spirit of Missions.*

From the (Monrovia) New Era.

AFFAIRS IN LIBERIA.

THE NEW ERA.—This being our first issue, we are aware that we offer the public a very small sheet; that it is a very humble effort on our part to disseminate knowledge and shed light on a yet dark portion of tropic Africa. But if encouragement continues to come, as it has since we sent out a few copies of our Prospectus, we may hope soon to be able to purchase a new press and issue a larger paper. The press and type we have now are our own, the office is our own. Should we realize any funds beyond the expenses of printer, paper, &c., it shall be expended for a larger press.

We were once an artist, without name, without business, and with an unpopular complexion. We toiled night and day, and in a short time it was said that we stood at the head of the profession, with the largest gallery in Hartford, Connecticut. True, that was artistic, not literary. Again, some years ago we commenced the culture and manufacture of sugar-cane, and for a long time we thought we did well to make from 150 to 200 lbs. of sugar a day on a small iron hand-mill. Last Monday we manufactured in one day about 4,000 lbs of sugar, with the aid of a 35 horse-power engine. The fact is well known to the farmers of the St. Paul's river.

A new field of duty, industry, and effort opens before us. It is one of toil and anxiety. We make no pretence to literary

fame. We shall attempt no editorial flourishes. We shall deal mainly with facts and figures, while we shall be pleased to secure the good opinion of the merchant, the scholar, the statesman, and all good citizens. We wish first to commend ourself to the workingmen of Liberia, and to establish a reputation for modest merit and honest labor, and to show in the sequel that we must sustain ourselves by the products of the soil.

SHIPPING.—The bark "Thomas Pope," owned by the enterprising and successful firm of Messrs. Yates & Porterfield, of New York, and commanded by Captain L. F. Richardson, will sail from this port to-day. She has now on board a cargo of African produce, consisting of 80 tons cam-wood, 7,000 gallons palm-oil, 40,000 lbs. Liberia coffee, 300 lbs. ivory, 200 casks, or about 110,000 lbs. sugar, also 30 passengers. During the month of April the Dutch firm for which Captain Marschalk is chief agent, has shipped 16,000 gallons palm-oil, 1,900 bushels palm kernels, and other African produce. The amount of arrow-root and ginger is not known.

AGRICULTURE.—We are pleased to know that the cause of agriculture is calling to our aid some of the best men and talent of our country. We are proud that we can number among our list such men as Dr. C. B. Dunbar and Mr. M. T. DeCoursey. They are distinguished for intelligence, knowledge, skill, and untiring industry. They have one of the best coffee farms on the river, and have added to cane culture one more, and perhaps the best steam engine on the river. It is a beautiful machine—a thing of life and beauty.

THE NEXT LEGISLATURE.—Senators: Montserrado, J. W. Blackledge, Augustus Washington; Grand Bassa, Samuel S. Herring, James S. Smith; Sinoe, W. E. Harris, Richard P. Green; Maryland, Charles H. Harman, James M. Thompson. Representatives: Montserrado, W. D. Coleman, N. F. Dixon, L. B. Leone, J. F. Jones; Grand Bassa, J. F. Worrell, J. W. Harland, Wm. Dean; Sinoe, Henry C. Brooks, Henry B. Brown, Washington McDonogh; Maryland, Charles H. Lee, Daniel F. Wilson, James R. Greenfield.

FISH.—Mr. Jefferson Bracewell, Sr., of Arthington, has spent much time and money the past dries in constructing a fish-trap half way across the St. Paul's river, above the town of Millsburg. Those who have seen it call it an ingenious and curious piece of work. It has always been a wonder to us why the people living on this river have never been able to entrap by some means any supply of fish. Our beautiful river abounds in several species; but as yet we have never learned how to

catch them by any of the means we were accustomed to use in the United States, nor by any means that we have been able to contrive here. Many of them will not bite at a hook, and when the seine environs them, half of them enclosed jump over it. Cannot some of our citizens form a company to devise ways and means to supply themselves and the country with fresh fish from our rivers, and also from the fishing banks discovered by Hon. D. B. Warner? We have in mind just now seventeen varieties that are occasionally caught by our fishermen from the St. Paul's alone. The same are found in Cape Mount and other rivers. We shall enumerate these by their common names, as known to the river people. Those having American names are precisely similar in appearance and quality to those of the same names in the United States. They are as follows: The Grippa, Fresh Cavalla, Shock-fish, Perch, Bambo-fish, Mullet, Jack-fish, Cat-fish, Door-fish, Picmouth, Mangro Perch, White Boy, Butter-fish, besides the Malentine and Sea-Cow.

ANOTHER OF THE FATHERS FALLEN.—Information has reached us of the death of the venerable Rev. Amos Herring, for over fifty years an eminent minister of the Gospel, and an associate representative with John Day, Anthony W. Gardner and Ephraim Titler, of Grand Bassa County, in the Convention that prepared the Declaration of Independence and the Constitution of Liberia, in 1847.

DEPARTURE OF THE PRESIDENT.—President Roberts left on the steamship "Liberia" May 30, accompanied by Messrs. John L. Crusoe, Sr., of the firm of J. L. Crusoe & Bro., of Grand Bassa, and James E. Moore, Jr., of the house of G. Moore & Son, of Monrovia. Both of these gentlemen go to England on business connected with their firms. We hope that the trip may restore his Excellency to good health, as he had been feeble for some days prior to leaving.

CORNER-STONE LAID.—The corner-stone of the new market-house, Monrovia, was laid on the 24th of May, with Masonic honors. We hope that the *eclat* is an omen of good, as our city friends have made more than one fruitless effort to get a new market-house.

DEMAND FOR VESSELS.—The schooner "T. L. Randall" was dispatched on the 31st ult. by the Secretary of the Treasury to convey the acting President to the Capital. So much engaged have our vessels been in the palm-oil trade, that for some time a single Liberian vessel of ten tons could not be seen in the harbor at Monrovia, and we also learn that it has been the same at Bassa.

SOMEWHAT OF A CURIOSITY.

From West Africa to Palestine. By Edward W. Blyden, M. A. Freetown, Sierra Leone: T. J. Sawyer. Manchester: John Heywood, 1873. 8vo., pp. 201.

A book published on the West Coast of Africa, handsomely printed in England, written by a Liberian, the youngest among the nations, and containing an account of travel to the oldest of historic lands. This is certainly somewhat of a curiosity. Professor Blyden writes like a scholar, intensely interested in the lands through which he was passing, and especially in their great monuments and in the vast ruins which are strewn over the East. While his book may not be so full or so graphic in its discussions as many other volumes of travels in the same region, it is well worthy of perusal.

For the African Repository.

AFRICA'S PECULIAR CLAIMS.

MONROVIA, LIBERIA, WEST AFRICA, *May 7th*, 1873.

*To the Members of the Colored Baptist Churches and
Associations in the United States of America:*

DEAR BRETHREN. You will, I trust, suffer a few words on behalf of a great cause from one of your own race, who, like yourselves, was born in the United States, but who has from his youth resided in Africa. More than forty-three years ago I left the land of my birth, the scenes and associations of my childhood, in the City of Richmond, Virginia, and came to this country from choice. For nearly twenty years I have been officially connected with the missionary operations of the Southern Baptist Convention. An extended and varied experience in this Republic, and in connection with the great missionary work, gives me, I venture to assume, a right to be heard by you on this important subject.

I am gratified to notice, by the intelligence I receive from time to time from the United States, that there is a growing interest on the part of the colored people in the evangelization of the land of their fathers. This is as it should be, and I trust that the Lord will deepen and extend this interest, until there shall be an exodus of colored preachers and teachers from the United States to Africa.

Colored Baptists should feel a special interest in this work, for they are historically the pioneers of missionary effort in this part of Africa. We are the first in the field. The first church established in Liberia was a Baptist church—a colored Baptist church from the United States. This church was organized on the 11th of January, 1821, in the City of Richmond. The covenant was signed by seven colored persons, viz: Rev. Lott Cary and wife,

Colin Teage and wife and his son, Hilary Teage, then only fifteen years of age, and Joseph Lankford and his wife. These brethren and sisters emigrated to Liberia, and founded the Providence Baptist church, now in existence in the City of Monrovia. From this germ have originated about twenty churches and the Liberian Baptist Association, and we now believe that the time has come for extending the work into this vast interior.

The time and labor spent in planting and rearing the Church in the settlements along five hundred miles of Coast, from Grand Cape Mount to Cape Palmas, has not been spent in vain. But now has come the time for going to "regions beyond," and there are urgent cries reaching us constantly from our benighted brethren to come to their assistance. Now, brethren and friends, God has blessed you, not only with bodily freedom, but to hundreds and thousands of you He has given the additional and far greater blessing of spiritual freedom. He only is free whom the truth makes free. Having this freedom, in which you are now rejoicing, I cannot think that you can be indifferent to the great work of delivering the millions of our brethren from the thralldom and darkness in which they have existed for centuries.

"Shall we whose souls are lighted
With wisdom from on high,
Shall we to men benighted
The lamp of life deny?"

And in this case the "men benighted" are our blood relations—kinsmen after the flesh.

A peculiar claim then rests upon us. White men cannot do this work. I have seen in my time one after another noble white man come to this Coast to engage in this work, and I have seen them one after another fall a victim to the climate. The efforts of white men to introduce the Gospel in this land have been devoted and self-sacrificing, but those efforts have nearly all been marked by the same characteristic. They have been a series of disasters and deaths. All along this Coast are scattered the bones of devoted missionaries, who have cheerfully laid down their lives in efforts to evangelize this land.

Experience has proved that white men cannot do this work. The work must be done by *us*, and done by you, brethren in America, who are enjoying the glorious advantages of education. Our appeal is to you for help. Assist us, either by coming yourselves, and bringing your culture and experience, or by helping us with your means to send others. Here is a great land, and here is a great race, to be elevated, enlightened, and saved. Come, then, to our help. You will not come as the prodigal son, wasted, weary, and wretched; but like the Jews, hastening from the land of Egypt, laden with precious and valuable spoils. You are one in origin with us, and with the benighted tribes in whose behalf we plead—one in interest and one in worldly destiny. Come and help to make them with us one in our most precious faith and glorious hope, that they may be one with us throughout eternity.

I feel persuaded that this appeal will not be in vain. I feel that the spirit which influenced Lott Cary, Teage and others to come and found the Providence Baptist church in these wilds can again be looked for among the colored Baptists in the United States. I pray the Head of the Church to prosper you abundantly, in your bodies and in your souls, temporarily and spiritually enabling you to come up unitedly to the help of the Lord, to the help of the Lord against the mighty—

Till o'er our ransomed nature
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign.

Now, dear brethren, I have endeavored to set before you the claim we hold upon your talents and means for the extension of Christ's kingdom. May your eyes and hearts be open to the great responsibility resting upon you, and may it not be said in the great day of account that you "knew your duty, and did it not."

I am, dear brethren, yours, in bonds of the Gospel of Christ,
BEVERLY PAGE YATES.

LETTER FROM MR. ALONZO HOGGARD.

The writer of the following letter went to Liberia in the fall of 1869, from Windsor, Bertie County, North Carolina, where he was held in the highest confidence :

ARTHINGTON, LIBERIA, *March 18, 1873.*

DEAR SIR: There are now two schools open in this place, and the children are learning rapidly. I have six children who have been going to school ever since they came to Liberia, and I have been able to board them all and work only half of my time. The South Carolina and Georgia people are getting along finely. We have two sugar mills in Arthington, one belonging to J. B. Roulhac, and the other to Jefferson Bracewell. They are grinding cane every day. We expect to go largely into the growth of coffee, cotton, ginger, corn, and sugar-cane, and in time we want to ship coffee, sugar, and cotton to the United States. I have made several hundred pounds of cotton by throwing the seed among my rice. Both come up here without work. All you have to do is merely to sow the seed. I tell you, Liberia is a rich and fruitful country—one where an industrious man can make a fortune. I have five thousand coffee scions now in bloom that I set out when I first came here.

The Baptist church in Arthington is increasing fast. We have a minister, who preaches to us twice every month. We have Sabbath school regularly, and a prayer meeting is held every Sunday morning at six o'clock. I spent forty-nine years in America, and did not find it so good a country for the black man as this. There is no other such land for him. I thank God that I came to Liberia. This leaves myself and family all well.

Very truly, yours,
ALONZO HOGGARD.

EXTRACTS FROM CORRESPONDENCE.

From a Gentleman in Vermont.

TOWNSHIP ORGANIZATION IN LIBERIA.

Perhaps if a year's income of the Colonization Society were to be devoted to making a road from the head of navigation on the St. Paul's to the interior, it would facilitate the operations of the Society in the end. There ought to be colored graduates of Colleges in this country who would undertake the construction of such a road.

The township organization of society ought never to be lost sight of. The State of Pennsylvania ought now to be divided into townships of ten miles square (one hundred square miles) to send a Representative to the Legislature. It will not be done, however desirable. An old frame can ill receive new bones: we should begin with Liberia in time. If system, method, and long-reaching plans are not adopted here with the Society, such will never be carried out in Africa.

Our Government will yet, perhaps, be driven to enlist young colored men in the South for a double object, viz: one to preserve order at home, and the other to prepare them for transference to Liberia. If black regiments are ever sent there for settlement, they should find the township division of territory and the township government already established, acted on, and become the habit of the people. It would be well to name many of the townships after distinguished friends of Liberia, both black and white, taking native names only when they are euphonious and appropriate.

A good map of Liberia is very much needed, and towards which many would subscribe if it were brought to their notice. To this end a certain number of our ablest collegiate graduates among the blacks might be placed for one or two years on the Coast Survey, to acquire the art of practical topography.

From a Gentleman in Philadelphia.

THE BASIS AND SUPPORT NEEDED.

I am still a Colonizationist—that is, in favor of sending families, numbers, to take with them the knowledge of our ways of life, our mode of industry, and a sense of their obligation to make their own living. To do this in our civilized way of opening farms and carrying on such industries—agricultural, mechanical, and manufacturing—as exist among us, and thus to develop their national prosperity. And added to this, to take with them to the land of ignorance and idolatry a desire for knowledge, and a knowledge of the Christian religion both in head and heart, and to show all this by the erection of schools and churches at every opening and stopping place. It was in this way that the early settlers of the United States did, and it was thus that they made the land what it is.

I say this, because I hear a good deal now about making Colonization a missionary scheme, by sending out picked men to teach and preach, &c., &c., rather than to send the herd, as they chose to regard, improperly, such as we

have sent. Now, I would like the men of industry we send—farmers and mechanics—to be religious men, and men to promote learning and knowledge, but not mere preachers and teachers. Let the Missionary Societies make a speciality of such; but they want the basis and support afforded by communities such as we have sent, to show the natives what has been done in other countries, and to give to preachers and teachers the support and backing that will command and secure the good conduct of the wild and uncivilized men among whom they go. Of course I am in favor of giving the preference to the best, but I include the considerations above mentioned, and think it our vocation to secure the establishment of communities of civilized, Christian men. They are the missionaries we want, and the churches can add to them as many of the kind as they will—the more the better.

From Robert Arthington, Esq., of Leeds, England.

LIBERIA TO THE NIGER.

I am very desirous to advance the travel and traffic line by direct communication between Liberia and the Niger, (or Joliba,) say at Bammakoo; or the nearest point on the river available for establishing an intrepôt between Liberia and the cities and towns situated on this great river, down its course, spread over a space of hundreds of miles, to where it debouches upon the Nun and is called the Quorra. I want a survey of the ground between Liberia and the Niger to be made, which shall stand for all time, and be accepted as satisfactory by America and England. I do not, therefore, think that it would be prudent to intrust the matter chiefly to a Liberian, though he may be skillful in surveying, &c., or if that be needed, in taking observations for astronomical geography. I should have said that the precise point best for an intrepôt on the Joliba, (or Niger,) may be found still higher up the river than Bammakoo, and nearer to Liberia. I think that if you were to advertise for some person of means and of high resolve and purpose—and possessed of the necessary qualifications—who would like to go out at his own cost, but jointly under the auspices of the American Colonization Society and of the United States Government, they (the Government) furnishing him with instruments for the occasion, (to be returned to them,) the proposal, if made in the spirit of earnest, thoughtful wisdom—which in such minds as yours implies prayer—would secure God's blessing. We should attempt great things in God.

From Gen. J. W. Phelps, Brattleboro, Vermont.

ROAD TO MUSARDU.

The road to the interior is a matter of the first importance. Monrovia should be regarded, like Vera Cruz, as a door only to the country beyond, and not as the capital of the nation. The sooner this idea becomes a conviction, the better it will be for Liberia. One great obstacle in the way of its progress will be removed.

Religion ought to be followed, rather than gold mines and commerce, as the leading influence to open the way into the interior. I would suggest, therefore, as a beginning, that the school children of some church, say one under your own eye in Washington, be induced to appropriate their missionary mites to the construction of the road, as a means of introducing missionary influences into the interior. No better use could be made of their money for effecting the ends proposed by its donation. If all the Sabbath-school children of the country should only give ten cents each for this purpose, it would go a great way towards making a road to Musardu. It would be a grand object for American children to accomplish this, worthy of them as inheritors of '76.

I doubt if elephants would be as desirable for simpler animals as the ox or horse. Caravanseries along the road would render the use of these latter animals available. They cannot long subsist, I have the idea, upon the seacoast. The American negro is not used to the elephant. The Pennsylvania wagon drawn by mules would be better for him, and more accordant with European civilization.

Receipts of the American Colonization Society,

From the 20th of June, to the 20th of July, 1873.

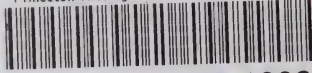
MAINE.		NEW YORK.	
Freeport—Mrs. Sarah A. Hobart..	\$30 00	New York City—Arthur L. Edwards, Esq.	40 00
NEW HAMPSHIRE.		By Rev. Dr. Orcutt, (\$9,515.24.)	
By Rev. J. K. Converse, (\$4.00.)		New York City—Bequest of the late William Gray.....	9,465 24
Keene—Rev. Wm. O. White, Wheeler & Faulkner, C. S. Faulkner, ea. \$5; C. Bridgeman, \$3; Mr. Joslyn, \$2; D. B. Sillsbee, John Prentiss, J. J. Allen, Chas. Keyes, Mr. Tilden, ea. \$1.....	25 00	Brooklyn—Mrs. Margaret Dimon.	50 00
Charlestown—George Olcott, \$5; Richard Hubbard, \$2; S. J. Jacobs, Dr. D. C. Moore, ea. \$1.....	9 00		9,555 24
	34 00	NEW JERSEY.	
VERMONT.		By Rev. Dr. Orcutt, (\$10.00.)	
By Rev. J. K. Converse, (\$134.00.)		Newark—Senator Frelinghuysen.	10 00
Windsor—Allen Wardner, \$10; H. Harlow, Mrs. J. T. Freeman, ea. \$5; J. T. Freeman, \$2; Cash, W. Stuart, ea. \$1	2 00	PENNSYLVANIA.	
Woodstock—Col. Cong. Ch., \$23 49; Hon. Frederick Billings, \$76.50.	100 00	West Chester—A Friend.....	1 00
Williston—Edward Whitney.....	10 00	By Rev. Dr. Orcutt, (\$22.50)	
	134 00	Norristown—Friends of Rev. H. T. Ford, their pastor, in addition, to const. him a Life Member...	22 50
MASSACHUSETTS.			23 50
Newburyport—Ladies' Colonization Society, Mrs. Harriet Sanborn, Treas.: to const. Rev. WM. M. BAKER and Mrs. SARAH M. EMERY Life Members.	98 00	DISTRICT OF COLUMBIA.	
CONNECTICUT.		Washington—Miscellaneous.....	376 71
By Rev. Dr. Orcutt, (\$200.00.)		FOR REPOSITORY.	
New London—Hon. Thomas W. Williams.....	200 00	CONNECTICUT—Meriden—Chas. P. Champion, to Jan. 1, 1874.....	0 50
		NEW JERSEY—Lawrenceville—Miss Bella A. Nassau, to July 1, 1874.	1 00
		Repository.....	1 50
		Donations.....	619 50
		Legacy.....	9,465 24
		Miscellaneous	376 71
		Total	\$10,462 95



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